

THE

Latter-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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Price One Penny.

Movements of the Church.

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Isaiah lv. 8, 9.

The movements of the Church of Jesus Christ of Latter-day Saints present a marked contrast to the movements of the various sectarian societies by which it is surrounded. Christians generally, take to themselves the commission given to the Apostles of the primitive Church—"Go ye into all the world, and preach the Gospel to every creature," and, though having no other than this assumed authority, they consider themselves under the most solemn obligations to expound their ideas of salvation to all people on the earth, or at least to labour to their utmost in the matter, until the great day of reckoning. Through evil and good report, whether belief or unbelief follows their efforts, Christian ministers consider it their duty to preach, preach, preach without intermission until the judgment day summons the whole of earth's children to assemble in one vast body before the throne of eternal justice, to surrender an account of themselves. No fact nor circumstance which may occur—whether the ingratitude or stubbornness of the people, their bitterest persecution of the ministers, the rejection of their testimony, or the shedding of their blood, is allowed to exonerate them from

this supposed duty, no excuse can be urged for neglect of it.

With the Latter-day Saints the case is entirely different. Being in possession of the Holy Priesthood, it having been restored direct from heaven to Joseph Smith, and being led by the spirit of revelation, they go to work understandingly to preach the Gospel to the nations, and to build up the kingdom of God on the earth. There is a time to all things. Those who hold the Priesthood know perfectly, that God's Spirit does not always strive with man, neither does He desire His servants to spend their strength for naught in continuing to minister to a people who despise their counsels, and persecute them to the death. The dictates of the Holy Spirit teach them that there is a time to labour and a time to cease to labour, a time to preach the Gospel and a time to give up a perverse people to the imagination of their own hearts. Consequently we see those who hold the Priesthood exercising at discretion the power to loose and to bind, as understood in ancient times—to open the door of the Gospel to a nation, and unfold the principles of salvation to them; or, in case of a nation or

people rejecting the Gospel, to cease teaching them, to withdraw from their midst, and leave them alone in their corruption, and, if there be a spark of honesty remaining in their midst, to give them only the privilege of obeying the Gospel and receiving the ordinances thereof, by seeking out the abode of the servants of God. This principle, of knowing where and when to work, and where and when to refrain from working, with the accompanying authority to bind and loose, is the life and soul of the Church of Christ, and is productive of changes in its procedure which startle and often amaze sectarian societies, who know nothing of the calling of a true minister of righteousness but the everlasting "Preach to every creature."

Nine years ago the authorities of the Church of Jesus Christ of Latter-day Saints decided to quit Nauvoo and the United States, and seek a home in the bosom of the wilderness. They did so, founding the City of the Great Salt Lake, and the State of Deseret, or the Territory of Utah. It was concluded that the Church was not under obligations to preach another Gospel sermon to the people of the United States, so the Elders were called in, the Saints in the States were counselled to leave the country for the head quarters of the Church as soon as possible, the Saints in other countries were counselled not to settle in the States, and the people of the States were left to their own imaginations, only, if they desired the Gospel, they could still learn something of it by travelling to Deseret.

When the Church left Nauvoo, and the Elders in the States ceased to lift up their voices in testimony of the truth, many persons considered that all was over, and "Mormonism" had died a natural death, or had been starved out of existence. But no, one movement was effected by the Church, and another equally important had been commenced. The Elders preached salvation to the people of the United States, and endeavoured to build up Zion—the kingdom of God, in their midst, but were rejected, some Prophets and Saints were slain, and the remainder of the Church were told that things had come to such a pass that they could no longer abide in the country. To stay longer and preach to a Gospel-hating, murderous people was not in accordance with the mind of the Spirit, consequent-

ly they were left to themselves. But it did not necessarily follow that they should be left to themselves for ever. The withdrawal of one unpriized blessing is often the means of inducing its due appreciation. In such a case the blessing may with safety and benefit be afterward restored. The people of the United States did not appreciate the Gospel when it was in their midst, and therefore it was withdrawn from them. But it is possible that they may appreciate it more now, and furthermore many new actors have appeared on the stage, consequently it is once more sent to them. Three of the Twelve Apostles and numerous Elders have been appointed to labour in the States, and the Saints in the Old World are counselled to leave their homes and journey to America if they have only sufficient means to get across the ocean. Stakes of Zion are to be built up at St. Louis and Cincinnati, where the Saints who may emigrate can live under the organization of the kingdom, and enjoy the spiritual and temporal benefits of that organization. The Saints have their choice of locating in either of the above Stakes, but if circumstances prevent, they can locate at Philadelphia.

Of late years there have been, on one side of the question, very scanty materials in the United States for public opinion to form itself upon. With the exception of the *Frontier Guardian* and the *Seer*, no journal, under the sanction of the Church, has been published in the eastern half of America since the Saints left Nauvoo. The *Guardian*, published on the frontiers of the United States, commenced in February, 1849, and passed from under the direction of the Church in February, 1852. The eighteen numbers of the *Seer* were issued in little more than twelve months, and were filled almost exclusively with matter wholly doctrinal. It is true the *Deseret News* has been published, from June, 1850, at Great Salt Lake City, and has given the Utah current news, as well as doctrinal articles, but its circulation in the States is of course limited, and seldom is any of its matter republished in the newspapers of the day without receiving comment and colour from their editors, for it is notorious that very few of the editorial members of the community look with an impartial eye upon the Saints and their affairs. Consequently hundreds and thousands of well-

meaning people have been unable to look at the principles and practices of the Saints through any other than a dim and an indistinct medium, and have thereby formed the most crude and inconsistent notions imaginable of them. And to make matters worse, there have been so very few Saints in the States, that comparatively nothing could be done by conversational or oratorical efforts to disabuse the minds of honest people when they were filled with the most erroneous tales, and the strangest misconceptions concerning the people of Utah, or their faith and practices. The most egregious misrepresentations and the vilest falsehoods could be started and passed from one end of the Union to the other, for political or religious effect, as the case might be, before anything could be obtained from Utah to define the truth of the matter. Thus two or three months would pass away before the Saints' side of the question could be properly represented, and by this time the party who started the matter would have obtained their ends, the public would have passed a verdict in the case, and the interest of the subject would have died away. And in these stirring times, people, especially in America, are ever seeking after something new, and are not particularly disposed to reconsider a matter once discussed and settled, and now become as stale as an old song.

The order of things now instituted in the United States will not be without its advantages in these particulars. The *Mormon*, the *Luminary*, and the contemplated Cincinnati journal, will unfold the true principles believed in and practised by the Saints, and which would honour and exalt the nation, and fill it with righteousness and eternal life. Those who have any desire to be correctly informed, can now have that privilege through the above-named journals. The upright of the community need no longer be tossed to and fro on the waves of public opinion, or carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive. The pious misrepresentations of the religious professor, and the miserable fabrications of the political demagogue can be promptly met, and answered according to their deserts. As far as the people will receive it, a healthy tone will be given to public feeling, and the nation, hearing both sides of the question, will have the chance,

if it has the disposition, to render a righteous judgment in all cases, touching the Latter-day Saints, which may come before it. If it is so disposed, it can honour the principles of truth, and welcome Utah as a sister in the great family of free and independent States; if otherwise disposed, it can shut its ears to the truth, oppose Utah in all her movements, persecute and slay the Saints, and thus fill up the measure of her iniquities, and bring down in rapid succession and grievous severity the judgments of an offended God. Life and death are placed before the United States people—they have their choice, and they must choose one or the other, for the day of decision is come, and men must determine whom they will serve—God or Satan.

The temporary stay of numbers of the Saints in the States, will aid in correcting public opinion, and will give those who don't already know, a chance of finding out what kind of creatures Saints really are. The efforts of the Elders through the Press can be ably and effectually seconded by their preaching and testimony in their public meetings, and by the exertions of the Saints generally by conversation in a private capacity. And thus can the nation once more learn the holy character, faith, and hopes of the Saints, and be left wholly without excuse.

The organization of stakes of Zion in the United States seems to have occurred at a most opportune moment for the Saints in Europe. The black clouds of war, which have been lowering so portentously for some time past, have burst with fearful violence over the Old World, and the storm devastates on every hand. The precious chances for escape are increased by the wise foresight of the Priesthood in Zion. The opening of gathering places in the States will allow thousands of Saints to travel part of the way to Zion, who could not for years to come make a start to go all the way at once. When once in the States, the energetic and persevering will find it much more easy to continue on to Zion than they did to cross the ocean.

For some time after the arrival of the Church in the Mountains, all the help and strength available from Europe was needed, but as prosperity increases, and the cords of government are drawn tighter and tighter, many wax fat and kick, and prove that they are not in their proper position. They have not gone through

that course of training necessary to qualify them to properly prize the privileges and blessings of Zion. The sudden change from the darkness of the Old World to the light of Zion is too much for such persons. They can now have the privilege of advancing step by step to Zion, as their vision is able to endure, without any danger of blindness overtaking them all at once, by the strong light shining suddenly upon them, as before.

As the movements of the Church have hitherto filled the world, particularly the

religious portion of it, with amazement, it may readily be concluded that such will be the case in the future. But the faithful will know and understand, and will be prepared to co-operate effectually in the upbuilding of the kingdom of God, the propagation of the truth, and the establishment and prevalence of righteousness, by working when and where the Spirit is manifestly working, and by abiding strictly by the counsel of those whose right it is to direct the affairs of the work of God.

History of Joseph Smith.

(Continued from page 56.)

[March, 1839.]

While I was in jail, the following statements were made by the witnesses, and sent to Colonel Price, namely—

William E. McLellin is guilty of entering the house of Joseph Smith, junior, in the city of Far West, and plundering it of the following articles, viz.—one roll of linen cloth, a quantity of valuable buttons, one piece of cassimere, a quantity of very valuable books of great variety, a number of vestings, with various other articles of value.

Said McLellin was aided and assisted in the above transactions by Harvey Green, Burr Riggs, and Harlow Redfield.

The above-mentioned William E. McLellin also came to, and took away from, the stable of the said above-mentioned Joseph Smith, junior, one gig and harness, with some other articles which cannot now be called to mind, aided and assisted by Burr Riggs—which can be proven by the following witnesses—

CAROLINE CLARK,
JAMES MULHOLLAND,
MRS. HINKLE,
JOANNA CARTER.

J. Stollins is guilty of entering the house of Joseph Smith, junior, in the city of Far West, in company with Sarahel Woods, and another man not known, and taking from a trunk, the property of James Mulholland, an inmate of said house, one gold ring, which they carried away; also of breaking open a sealed letter, which was in said trunk, inside a pocket-book, in which also was the ring above-mentioned; besides tossing and abusing the rest of the contents of said

trunk; which can be proven by the following persons—

MRS. EMMA SMITH,
MRS. SALLY HINKLE,
CAROLINE CLARK,
JAMES MULHOLLAND.

Monday, 25th. About this time, Elders Kimball and Turley started on their mission to see the Governor. They called on the Sheriff of Ray County and jailer for a copy of the mittimus, by which the prisoners were held in custody, but he confessed he had none. They went to Judge King, and he made out a kind of mittimus. At this time we had been in prison several months without even a mittimus; and that too for crimes said to have been committed in another county.

Kimball and Turley took all the papers by which we were held, or which were then made out for them, with our petitions to the Supreme Judges, and went to Jefferson City.

The Governor was absent. The Secretary of State treated them very kindly; and when he saw the papers, could hardly believe those were all the documents by which the prisoners were held in custody, for they were illegal.

Lawyer Doniphan had also deceived them in his papers, and sent them off with such documents, that a change of venue could not be effected in time. The Secretary was astonished at Judge King acting as he did, but said he could do nothing in

the premises, and if the Governor were present, he could do nothing. But the Secretary wrote a letter to Judge King.

The brethren then started to find the Supreme Judges, and get writs of habeas corpus; and after riding hundreds of miles to effect this object, returned to Liberty on the 30th March, having seen Matthias McGirk, George Thompkins, and John C. Edwards, the Supreme Judges, but did not obtain the writ of habeas corpus in consequence of a lack of

the order of commitment, although the Judges seemed to be friendly.

We were informed that Judge King said, that there was nothing against my brother Hyrum, only that he was a friend to the Prophet. He also said there was nothing against Caleb Baldwin, and McRay.

Brother Horace Cowan was put into Liberty Jail to-day for debt, in consequence of persecution of the mob.

(To be continued.)

Robbery of Joseph Smith's House.

The following letter appeared in the *Deseret News* of March 16, 1854, and relates to that portion of the History of Joseph Smith, given in the present *Star*.

"To the Editor of the *Deseret News*.

"Sir—In the History of Joseph Smith, published Feb. 2, *News* No. 5, I find my name associated with others, as aiding McLellan and others in plundering the house of Joseph Smith while in prison. This is incorrect. The excitement of those times was sufficient reason for the rumour going abroad incorrectly.

"I was at Hyrum Smith's house, rather by accident than design, in company with McLellan and Burr Riggs, at a time when they took some books, &c., but was not with them when they went to Joseph's. Soon after the rumour got afloat; I explained the matter before the Council in Missouri satisfactorily, as I supposed, but some time after, an enemy, in my absence, again agitated the subject before the Conference in Nauvoo, which led to an inquiry before the High Council in presence of Joseph and Hyrum, and the subject appearing in its true light, Joseph instructed the Council to give me a certificate of acquittal, that would close every man's mouth.

"The following is the certificate, viz.—

"High Council of the Church of Jesus Christ of Latter-day Saints met at Nauvoo, 20th Oct. 1848, to consider the case

of Elder Harlow Redfield, against whom certain accusations were brought at our last Conference, in consequence of which, he was suspended, and his case referred to the High Council for decision. We being organized to investigate his case, when no charge was brought against him, nor did an implication appear, nor do we believe that a charge could be sustained against Elder Redfield. He volunteered confession of certain inadvertent, imprudent, no evil meaning acts, that he greatly sorrowed for, and asked forgiveness for his folly in so doing. This Council voted that Elder Redfield be forgiven, and restored to his former official state and standing, and to be in full fellowship, the same as if no evil insinuation had ever been brought against him; and that he take a transcript of these proceedings, to be signed by the Clerk of this meeting.

"I hereby certify that the above is a true transcript of the proceedings and decision of the aforesaid case.

"H. G. SHEPWOOD."

"I will only add that I had before heard how that 'poor Tray' got whipped for being caught in bad company, and it ought to have been a sufficient warning for me, and I trust it will be for the future.

"I remain your humble servant,

"HARLOW REDFIELD."

"Provo Feb. 7, 1854."

Weak men fail for lack of strength; but for want of wisdom, even strong men come to shame and ruin.

Scandinavian Emigration.

Progress of the Emigration from Copenhagen to Liverpool.

Liverpool, Jan. 8, 1855.

President F. D. Richards.

Dear Sir—In accordance with your request, I proceed to write a brief sketch of the journeying of the Scandinavian emigrating Saints from Copenhagen to Liverpool.

We left Copenhagen on the steamer *Cimbria*, Captain Engel, on the 24th of November, being over 300 in number, all in good health and excellent spirits, and arrived at Frederikshaven, a seaport on the east coast of Gothland, at 10 o'clock next morning, where we were to embark 143 more passengers. During the afternoon we took their luggage on board, and early in the morning of the 26th they embarked, after they were mustered by the police. Our prospects were very fair till about two o'clock next morning, when the wind turned southwest, and began to blow so heavy that our captain, who I found was very cautious and of much experience as a seaman, deemed it necessary to turn about, and seek the nearest harbour in Norway.

Before four o'clock in the afternoon we arrived in the port of Mandal, which is an excellent natural harbour, surrounded by very high and steep granite rocks, which were as much of a curiosity to the Danes as a ship load of "Mormon" emigrants were to the people of Mandal.

Here we lay till the 7th of December, during which time many lodged on shore, and the people were uncommonly hospitable. The brethren were frequently requested to come and preach, and on informing me of the same, I gave them such instructions as I thought proper, and let them go with my blessing.

When I wrote to President Van Cott, I informed him of the circumstance, and I also wrote to Elder Peterson, the President of the Norwegian Mission, suggesting the idea of sending some missionary down to make use of the opening.

On the morning of the 7th, after witnessing storms and tempestuous winds nearly every day or night, it appeared so far favourable that the captain thought

he would venture to start, yet as all the other captains and the pilots in port advised him not to, he hesitated till 11 o'clock. Captain Rasmussen, from Copenhagen, who had been exceedingly kind, and rendered us much assistance, came out with us as far as the pilot came, and when he left he said, "You will surely come back."

It was rather calm till toward midnight, when it commenced blowing from southwest, and the sea rolled very high and violently. Very soon part of the bulwarks were broken in, and some boxes crushed. It became worse and worse, and at about two in the morning, the Captain said he would turn about and put back.

We preferred Mandal to any other place, but the wind, waves, and strong current rendered it very dangerous to turn the vessel to run in, wherefore we had to go clear back to Frederikshaven, where we arrived on the 9th, about four P.M., and found many vessels bound for England, and more came in every day.

We lay here weatherbound till the 20th, half-past six A.M.; during which time we had almost continually rough weather and contrary winds. I had as many as possible go ashore, and we had much to do to take care of our wet clothes and bedding.

In this town our missionaries previously never could get any entrance, but we had many meetings and left a good impression.

Before we left, the chief of the Police requested the captain and myself to come to his office, which we did, and were treated very kindly by said gentleman, who, after asking some questions to satisfy himself that all was well with us, and our answers being recorded, he made us promise that we would see that the passengers had provisions enough, and were taken every possible care of to prevent sickness on board. You may know that so many people piled together as we were, and having been almost buried in the sea, could not look very agreeable to a gentleman of the better class.

When leaving this port, we had very good prospects, and felt refreshed, but in the night of the 21st—22nd, it became

more rough than ever, insomuch that we were obliged to turn about again. Our good captain felt rather discouraged about it, and I must confess that I could not help feeling bad to think of being turned back three times, but the Saints were quite contented, and thanked the Lord for their preservation. About two o'clock the wind suddenly turned north, and the captain immediately steered for Hull again, and we rejoiced.

On the 24th, about noon, we anchored in the Humber, and Elder Thomas Williams soon came on board, and told me how you had been looking for us, &c. By his exertions we were enabled to start in the morning per railway, after being very

kindly greeted by the Hull Saints. We arrived in Liverpool in the afternoon before four.

The company express much gratitude for the comforts and kind reception they have met with here, and wish me to make it known to you and all who have been assisting. As for myself, I should like to express my feelings, but how can I?

May we live to finish our work, and thus see the fruits of our labours as faithful servants, is the prayer of your humble brother in the New and Everlasting Covenant, in the name of our Lord Jesus Christ. Amen.

P. O. HANSEN.

Free Love as taught by Ghosts.

It has recently been declared, through Mrs. Thomas, a medium from Ohio, by the circle of semi-supernal spirits purporting to deliver the lectures recently given at Hopedale, that all the dark and unclean spirits of the inner life are now seeking access to mortals for the purpose of manifesting themselves in the flesh; that they will put themselves in close affinity with all mediums and spiritualists of whom they can take advantage; and that all ought to be on their guard against Free Love suggestions, impressions, revelations and obsessions. Whatever may be thought of this warning against libertine spirits in the flesh and out of it, no doubt there is danger enough to be apprehended. Comparatively few of the spiritualists have as yet become aware of this Free Love development. But it will soon be made manifest in sundry quarters. It will have something of a run, too. Mediums will be seen exchanging its significant congenialities, fondlings, caresses and *indescritabilities*. They will receive revelations from high pretending spirits, cautiously instructing them that the sexual communion of CONGENIALS will greatly sanctify them for the reception of angelic ministrations. Wives and husbands will be rendered miserable, alienated, parted, and their families broken up. There will be spiritual matches, carnal degradations, and all the ultimate wretchedness thence inevitably resulting. Yet the

very persons most active in bringing all this about will protest their own purity, will resent every suspicion raised to their discredit, will accuse all, who remonstrate against their course, of doing so because personally *low* minded themselves, and will stand boldly out in their real character only when it is no longer possible to disguise it. All this has commenced, and will be fulfilled in due time. What is to be done about the error deprecated? Shall it be covered up, winked at, and allowed to work its mischiefs without opposition, rebuke, or alarm? No. Those who are aware of these mischiefs are in duty bound to withstand them, by timely warning, faithful reproof, and uncompromising disfellowship. Let the history of *spirito-carnality* admonish us. In every age there has been an outbreak of it, in connection with some form of religious or philosophical spiritualism, and always with the same abominable results. Commencing with extraordinary professions of innocence, sanctity, and solemn disclaimers of any desire for indulgence in carnal sexualism, it has invariably ended in gross adulteries, fornications, and the miseries consequent thereupon. Within the last generation, our country furnished two marked demonstrations of this nature; that of the Cochranites in Maine, and that of the Prophet Matthias and his adherents in New York. Such cases are beacons on the heights to warn us of im-

pending dangers. Let us all take heed betimes, lest, under some specious pretence, deceiving spirits in the flesh or out of it seduce us into the pitfalls of corruption. I must earnestly deprecate and

protest against this error of Free-Loveism, which I have good reason to fear is beginning to find a welcome among Spiritualists. — The Rev. A. Ballou in *The Practical Christian*.

The Latter-day Saints' Millennial Star.

SATURDAY, FEBRUARY 3, 1855.

EMIGRATION.—We had made all our arrangements, according to the suggestions of the First Presidency, to have our last ship load of Saints for New Orleans sail on the first of December; and with a view to accomplish this, the company of Scandinavian Saints, left Copenhagen in ample time, with an ordinary passage across the German sea, to have been on board the *Helios*, engaged for them, by the 27th or 28th of November; but, as will be seen by Elder Hansen's communication on another page, after various attempts and failures they arrived in Liverpool on the 25th of December. Finding it impossible to detain the *Helios* so long, and being unwilling to let her put to sea empty, we succeeded in nearly filling her with other passengers—Saints of the British Mission. After this was accomplished, and while at anchor in the river, she parted her cable, and stranded, which required that her cargo should be discharged, and passengers disembarked.

During the month of December the westerly and northerly winds were high, blowing almost incessantly, and much of the time a continual gale, which was the sole reason why the emigration via New Orleans was not off by the 1st of December, and which we did all we could on our part to accomplish. We have obtained power but in part over the winds and waves; the great adversary of our work, knowing our purpose to facilitate the emigration of the Saints to the uttermost, and being himself prince of the power of the air, found this his most effectual, perhaps only, way to hinder, though he could not thwart, our operations. We thankfully acknowledge the merciful hand of God in preserving His people from all disaster during these untoward circumstances. In the midst of all, the Saints have shown the excellence of their faith and patience, and have left this port with excellent spirits and amid cheering prospects. The Lord grant them a safe and speedy passage.

We have pleasure in here acknowledging the very kind and efficient services of Elder Edward Martin, which have contributed vastly to the comfort of the Saints during their detention, and gratefully relieved us from personal attention to multiplied calls during the recent pressure of business. If, when considerable numbers are coming from a Conference to go in the same ship, their President, Pastor, or some one who is accustomed to business transactions, will accompany them on ship board, they may save their inexperienced brethren much expense and grief, by protecting them from the hordes of ruffians who lie in wait for their prey about the docks, stations, and lodging houses.

On the 6th ultimo, the *Rockaway* sailed for New Orleans with 24 of the Saints on board, under the Presidency of Elder Samuel Glasgow.

The ship *James Nesmith*, Captain Mills, sailed on the 7th ultimo, and put to sea

for New Orleans the same night, with 441 souls of the Saints on board, under the presiding care of Elder Peter O. Hansen, all from Scandinavia except one. Elder Hansen is now returning from a mission of about five years' duration, during which time he has contributed to the establishment of the Church in Scandinavia by unceasing diligence from its commencement, which has won him a warm place in the affection of the Saints, and an excellent reward in the kingdom of God.

On the 9th ultimo, the *Neva*, Captain Brown, sailed, having on board 13 souls, under the Presidency of Elder Thomas Jackson. Both this company and that of the *Rockaway* were transferred from the *Helios*.

On the 17th of January, the clipper ship *Charles Buck*, Captain Smalley, sailed with 403 souls of the Saints on board, for New Orleans, including the remainder of the Scandinavian Emigration for this season in charge of Elder Eric G. M. Hogan, and the remainder of the British Saints who had been reshipped from the *Helios*, the whole under the Presidency of Elder Richard Ballantyne, who recently arrived in England from the Mission in Hindostan.

We have received a letter from Elder Ballantyne, dated ship *Charles Buck*, January 17, 11 p.m., from which we learn that the vessel was then being towed out to sea, having weighed anchor four hours previously. The weather was clear and mild, and the wind favourable. The Saints were in good spirits, and rejoicing in being thus blessed after their tedious detention.

FOREIGN INTELLIGENCE—California.—We learn, through the *Deseret News* of October 26, that Elder P. P. Pratt, and those who went to California with him, were in good health. Elders Cannon, Hawkins, Bigler, and Farrar had arrived from the Sandwich Islands on their way to Utah. Elder Badlam was studying the Chinese language, and an intelligent Chinaman was reading the Book of Mormon and other publications with interest.

Deseret.—The *Luminary* of December 23, has the following—"We also learn that the remains of Captain Rodney Badger, who was drowned a year ago last May, in the Weber, while trying to save the lives of an emigrant family, were found on the 25th of October last, about two miles below, on a small island. The body had decayed, but the clothes were around the remains, though in a rotten state; the money that he had in his purse was found lying on his thigh bone. The Elders abroad will rejoice to hear that the remains of the brave Rodney are found."

Elder Badger was ever strictly obedient to counsel, and ready to face danger and death to rescue the weak and defend his brethren. He was one of those noble spirits who will ever live fresh in the memory of all who knew him.

Foreign Correspondence.

SCANDINAVIA.

Imprisonments—Baptisms—Encouraging Prospects.

29 Gothersgade, Copenhagen,
January 3, 1855.

President F. D. Richards,

Dear Brother—Inclosed I send you a

Statistical Report of the Scandinavian Mission. We have to date back to the 6th of April, as it is inconvenient to use the date which would embrace the six months. You will see, by the report, that there have been over 900 baptized since the 6th of April.

I have no doubt but what you would be

interested to know the present condition and prospects of this Mission, and as we have recently had a General Council, when we had a full report from all the Conferences in relation to their present condition, prospects, &c., I am enabled to communicate to you. However, I will be brief.

In Norway the Elders continue to have their usual amount of opposition. It is often they have to pay a visit to the prison walls, and feast on bread and water, for preaching the Gospel. When liberated, they cheerfully go at it again. If again arrested for the same offence, the result is increase of punishment. They submit without a murmur, pay the debt, but still will be obedient to their master's call, and continue to preach the Gospel with an unflinching zeal. Their labours are crowned with success. Truth is breaking forth on the right and left. Quite a number of persons have entered into covenant with their God, and the prospect is encouraging. The Saints at Christiana now number 50. They are united, and greatly rejoice in the truth, and are looking forward with an eye of faith to that day when those mighty barriers may be removed, so that the truth may have its free course, their joy increase, and their numbers be not a few.

In Sweden, the work of the Lord is onward, although the opposing power is great. The officers who administer the law are not half as humane as those of Norway, for they are not only decent, but will show a degree of respect to our Elders. That cannot be said of the officers in Sweden, for they invariably treat the Elders like thieves and robbers, if they come under their jurisdiction, and they will be sure to chain them to a thief, if they have one, if not, take the next worst. Such treatment, repeated time and again, causes the Elders to move with a cautious hand. Yet through their perseverance, they have baptized over 140 since the 6th of April, and organized one new Branch. We have now organized a new Conference

in Sweden. It embraces Stockholm, and we call it by that name. I have appointed a President, and instructed him to go and establish himself first in his profession (viz. tailor), so that they cannot drive him away; at the same time to watch over the interests of the Conference, and extend the work by every means possible. And as the printed word is a prominent means by which the truth can be circulated, I am now having the *Voice of Truth* translated into Swedish, and shall have 2000 copies printed expressly for Sweden, and I trust they will be productive of much good.

The reports from the several Conferences throughout this Mission are altogether of an encouraging nature. All is union, peace, and prosperity. The Saints have the utmost confidence in the Priesthood, and they are united and obedient, labouring diligently to extend the work of the Lord. The work is continually gaining ground in every quarter where we have an opening. Many are investigating the work in the country, as well as in this city. Our hall here is filled every Sunday to overflowing. Nine were confirmed last Sunday. Strangers attend our meetings with apparent interest—many purchase our publications. All appears to indicate that the work will go ahead and prosper. The work is the Lord's, and no power can stay His hands until His purposes are accomplished.

I have no special news to communicate. I am enjoying tolerable health. I feel glad and satisfied in reviewing the labours of the past year, and hope that I may be enabled to improve the present year to the best advantage in benefiting my fellow man. The time passes so swiftly, I cannot realize where it goes to, yet it seems long when I look ahead.

Remember me to brother Spencer and all who may inquire after me. The Lord bless you and prosper you in all things, is the desire of your humble servant,

As ever I remain yours, &c.,

JOHN VAN COTT.

THERE are that become exceeding angry, and multiply words when rebuked; shame awaiteth them, and a speedy end; but whose loveth correction is wise, and shall be honoured among the rulers of the people.

All vice stands upon a precipice. To engage in any sinful course is to run down the hill. If we once let loose the propensities of our nature, we cannot gather in the reins and govern them as we please: it is much easier not to begin a bad course than to stop when begun.—*Tillotson.*

STATISTICAL REPORT OF THE CHURCH.

PRESIDENCY OF THE BRITISH MISSION.

President.

Franklin D. Richards.

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

Dan Jones.

Counsellors.

Thomas Jeremy.

Daniel Daniels.

PRESIDENT OF THE CHURCH IN IRELAND.

James Ferguson.

PASTORS OR PRESIDENTS OF DISTRICTS.

*President.**District.*

John S. Fullmer,	Manchester, Liverpool, and Preston Conferences.
William H. Kimball,	London, Reading, Kent, and Essex do.
Israel Barlow,	Birmingham and Warwickshire do.
Charles R. Dana,	Norwich, Bedfordshire, and Cambridgeshire do.
Edward Bunker,	Bradford, Sheffield, and Lincolnshire do.
Charles Smith,	Nottinghamshire, Leicestershire, and Derbyshire do.
John Barker,	Cheltenham, Herefordshire, and Worcestershire do.
William Glover,	Newcastle-on-Tyne, Hull, and Carlisle do.
Chauncey G. Webb,	South, Wiltshire, and Land's End do.
James G. Wills,	Southampton and Dorsetshire do.
Sylvester H. Earl,	Staffordshire and Shropshire do.
John Parry,	Flintshire, Denbighshire, Dyffryn Conwy, and Merionethshire do.

James Carrigan

and

George D. Grant,

Glasgow, Edinburgh, Kilmarnock, and Dundee do.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

*President.**Secretary.*

1 David B. Dille,	James Johnson.
2 John Robinson,	James Bleak.
3 Geo. W. Bramwell,	C. F. Jones.
4 Spicer W. Crandall,	George Turnbull.
5 Charles A. Harper,	James Wood.
6 Millen Atwood,	Thomas Young.
7 Joseph Westwood,	John Pymm.
8 Matthew Rowan,	John Memmott.
9 Joseph France,	William Herbert.
10 George Simpson,	Ralph Ramsay.
11 T. B. Broderick,	E. L. T. Harrison.
12 James Pace,	Joseph Hyde.
13 W. G. McMullin,	John Hole.
14 Andrew Galloway,	Henry Walden.
15 Andrew Ferguson,	John Foley.
16 Thomas Caffall,	George May.
17 W. G. Mills,	Thomas Phillips.
18 Isaac Allred,	Jonah Francis.
19 Noah T. Guyman,	James Evans.
20 Edward Frost,	John Mellor.
21 John Perry,	W. J. Silver.
22 O. M. Duel,	T. B. Bourne.
23 Martin Slack,	C. W. Penrose.
24 J. W. Lewis,	E. J. Weaver.
25 William Pitt,	William Pitt.
26 Thomas Williams,	Augustine S. Green.

*President.**Secretary.*

27 P. C. Merrill,	John Smith.
28 Joseph Hall,	John Keasell.
29 John Mayer,	Joseph Akers.
30 J. M. Brown,	E. A. Watts.
31 William Smith,	Francis Singleton.
32 Robert Evans,	George W. Davies.
33 Thomas D. Giles,	Edward Middleton.
34 Dewi E. Jones,	A. L. Jones.
35 Benjamin Jones,	Morris N. Morris.
36 John Price,	John Gibbs.
37 Thomas Jenkins,	Isaac Jones.
38 Thomas Morgans,	James Carter.
39 Lewis Davies,	Thomas Green.
40 John Parry,	John Parry.
41 Benjamin Evans,	James Morgans.
42 Richard Roberts,	William Davies.
43 John Davies,	John Davies.
44 Thomas Evans,	Thomas Evans.
45 Edward Martin,	John G. Lynch.
46 William Heaton,	Robert Gault.
47 Joseph Boath,	Joseph Boath.
48 D. D. McArthur,	James Mair.
49 Titus Baslow,	Joseph Lowson.
50 J. D. T. McAllister,	Edward Reed.
51 Patrick Lynch,	William O'Paine.

STATISTICAL REPORT OF THE CHURCH.

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Authorities of the British Mission, Jan. 1, 1855.

PRESIDENCY OF THE MISSION.

President.

Franklin D. Richards.*

Counsellor.

Daniel Spencer.

PRESIDENCY OF THE CHURCH IN WALES.

President.

Dan Jones.

Counsellors.

Thomas Jeremy,

Daniel Daniels.

PRESIDENT OF THE CHURCH IN IRELAND.

James Ferguson.

PASTORS OR PRESIDENTS OF DISTRICTS FOR 1855.

President.

District.

George D. Grant,	Manchester, Liverpool, and Preston Conferences.
William H. Kimball,	London, Reading, Kent, and Essex do.
Edmund Ellsworth,	Birmingham, Warwickshire, and Herefordshire do.
Charles R. Dana,	Norwich, Bedfordshire, and Cambridgeshire do.
Chauncey G. Webb,	Bradford, Sheffield, and Lincolnshire do.
James Carrigan,	Nottinghamshire, Leicestershire, and Derbyshire do.
David B. Dille,	Cheltenham and Worcestershire do.
Edward Martin,	Newcastle-on-Tyne, Hull, and Carlisle do.
Milton Atwood,	South, Wiltshire, and Land's End do.
James G. Willie,	Southampton and Dorsetshire do.
John Parry, jr.,	Flintshire, Denbighshire, Dyffryn Conwy, and Merionethshire do.
Edward Bunker,	Glasgow, Edinburgh, Kilmarnock, and Dundee do.

PRESIDENTS OF CONFERENCES.

<i>President.</i>	<i>Conference.</i>	<i>President.</i>	<i>Conference.</i>
Robert Holt,	Manchester.	P. C. Merrill,	Carlisle.
James Marsden,	London.	John Toone,	Land's End.
John Godsall,	Birmingham.	James P. Park,	Shropshire.
Spicer W. Crandall,	Liverpool.	John M. Browne,	Cambridgeshire.
Charles A. Harper,	Norwich.	William Woodward,	Dorsetshire.
Joseph A. Young,	Bradford.	Robert Evans,	Glamorgan East.
James Stone,	Nottinghamshire.	Thomas D. Giles,	Monmouthshire.
Edward Frost,	Sheffield.	Dewi E. Jones,	Glamorgan West.
John Kelly,	Cheltenham.	Benjamin Jones,	Llanelly.
Richard Hargreaves,	Newcastle-on-Tyne.	John Price,	Pembrokeshire South.
Thos. B. Broderick,	Kent.	Thomas Jenkins,	Caermarthenshire.
Robert W. Wolcott,	Bedfordshire.	Thomas Morgans,	Brecknockshire.
W. G. McMullin,	Warwickshire.	Lewis Davies,	Flintshire.
Andrew Galloway,	Herefordshire.	John Parry,	Denbighshire.
Robert Parker,	Preston.	Benjamin Evans,	Cardiganshire.
Henry Lunt,	South.	Richard Roberts,	Dyffryn Conwy.
Joseph France,	Reading.	John Davies,	Merionethshire.
Job Welling,	Southampton.	Thomas Evans,	Pembrokeshire North.
Nathan T. Porter,	Worcestershire.	Walter Grainger,	Glasgow.
Thomas Ord,	Leicestershire.	William Heaton,	Edinburgh.
Jesse B. Martin,	Wiltshire.	James D. Ross,	Kilmarnock.
William G. Young,	Staffordshire.	D. D. McArthur,	Dundee.
Henry Squires,	Essex.	Titus Barlow,	Isle of Man.
John Oakley,	Lincolnshire.	J. D. T. McAllister,	Belfast.
Israel Evans,	Derbyshire.	James Bond,	Dublin.
Thomas Lyon,	Hull.		

STATISTICAL REPORT OF THE CHURCH.

Scandinavian Mission.

FROM APRIL 6 TO DECEMBER 31, 1854.

Countries.	Conferences.	Branches.	Seventies.	Elders.	Priests.	Teachers.	Deacons.	Baptized.	Excomm'd.	Emigrated.	Dead.	Total.
Den- mark.	1 Copenhagen	15	1	37	35	40	23	309	103	100	3	1101
	2 Alburg	8	0	11	13	8	9	97	26	59	0	212
	3 Vensyssel	8	0	9	8	11	10	115	27	31	3	257
	4 Fredericia	10	0	12	14	10	2	99	31	42	2	241
	5 Lolland	7	0	3	7	5	2	54	12	21	0	103
Norway ...	6 Bornholm	4	0	6	3	4	2	14	6	2	3	114
	7 Brevig	6	1	11	3	6	2	71	23	39	1	189
Sweden {	8 Scone	8	0	9	9	7	1	126	4	42	0	177
	9 Stockholm	2	0	6	3	2	2	16	0	1	0	48
Iceland ...	10 Westmanna Isle.....	1	0	2	0	0	0	0	0	0	0	5
		69	2	106	95	93	53	902	237	337	12	2447

PRESIDENT OF THE MISSION.

John Van Cott.

PRESIDENTS OF CONFERENCES.

1 O. N. Liljenquist. 2 John Larson. 3 Lauritz Larson. 4 J. Jurganson. 5 John Svenson. 6 Christen Larson. 7 K. Peterson. 8 N. Nilson. 9 — Jenson.

Swiss and Italian Missions.

FROM SEPTEMBER 1850, TO DECEMBER 31, 1854.

CONFERENCE.		Branches.	Seventies.	High Priests.	Elders.	Priests.	Teachers.	Excomm'd.	Dead.	Emigrated.	Baptized.	Total.
Swiss land.	1 Zurich	2	1	0	3	4	3	6	1	0	134	120
	2 Genève	1	0	1	3	1	1	25	1	10	86	49
	3 Berne	1	1	0	1	1	1	1	0	0	35	35
	4 Neuchâtel	1	0	0	2	0	0	2	0	8	26	17
	5 Vaud	1	0	0	1	0	1	10	1	13	35	12
	6 Italian	3	0	0	5	5	2	33	3	18	116	66
Total		9	2	1	15	11	8	77	6	49	422	299

PRESIDENT OF THE MISSIONS.

Daniel Tyler.

PRESIDENTS AND SECRETARIES OF CONFERENCES.

President.	Secretary.	President.	Secretary.
1 George Mayer,	George Bonnell.	4 G. D. Keaton,	
2 John Chislett,	— Ruban.	5 C. R. Savage,	
3 J. F. Secrist,		6 Samuel Francis,	Jean E. Malan.

French Mission.

FROM MAY 1853, TO DECEMBER 31, 1854.

Seventies	High Priests	Elders	Priests	Teachers	Deacons	Emigrated	Total
2	2	31	12	5	9	53	326

PRESIDENT OF THE MISSION.

A. L. Lamoreaux.

STATISTICAL REPORT OF THE CHURCH.

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German Mission.

FROM FEBRUARY 5 TO SEPTEMBER 5, 1854.

Branches	Seventies	Elders	Priests	Excom- municated	Baptized	Total
4	1	3	1	18	18	69

Three families, making in all 18 persons, have since emigrated to America, five of whom have been baptized in Liverpool, the other 13 belonged to the Mission when they left Germany. This makes 54 the total of members in the Mission Dec. 31, 1854.

PRESIDENT OF THE MISSION.

George C. Riser.

Malta Mission.

DECEMBER 31, 1854.

Branches	Elders	Priests	Teachers	Total
3	8	5	1	40

This report is but an approximate one, as we have no definite particulars.

PRESIDENT OF THE MISSION.

James F. Bell.

Gibraltar Mission.

FROM MARCH, 1853, TO DECEMBER 31, 1854.

Branches	Seventies	Elders	Priests	Teachers	Baptized	Total
1	1	1	1	1	14	18

PRESIDENT OF THE MISSION.

Edward Stevenson.

Total of the Church in Europe.

DECEMBER 31, 1854.

MISSIONS.	Conferences.	Branches.	Apostles.	Seventies.	High Priests	Elders.	Priests.	Teachers.	Deacons.	Total.
British	51	702	1	54	13	2757	1729	1252	763	29441
Scandinavian	10	69	0	2	0	106	95	93	53	2447
Swiss and Italian	6	9	0	2	1	15	11	8	0	290
French	—	—	0	2	2	31	12	5	9	328
German	—	4	0	1	0	3	1	0	9	55
Malta	—	3	0	0	0	8	5	1	0	40
Gibraltar	—	1	0	1	0	1	1	1	0	18
Total	67	788	1	62	16	2921	1854	1360	825	32627

FRANKLIN D. RICHARDS,

(One of the Twelve Apostles of the C. of J. C. of L. D. S., and President of said Church in the British Islands and adjacent countries.)

DANIEL SPENCER,

Counsellor.